THE PACIFIC

Pacific Theo Sem
Reading Room

A religious and family paper

Volume LIII. SAN FRANCISCO, SEPTEMBER 17, 1903 Number 38.

MINISTERING ANGELS.

Angels of light, spread your bright wings and keep
Near me at morn.
Nor in the starry eve, nor midnight deep,
Leave me forlorn.

From all dark spirits of unholy power
Guard my weak heart,
Circle around me in each perilous hour,
And take my part.

From all foreboding thoughts and dangerous fears,
Keep me secure;
Teach me to hope, and through the bitterest tears
Still to endure.

If lonely in the road so fair and wide
My feet should stray,
Then, through a rougher, safer pathway guide
Me day by day.

Should my heart faint at its unequal strife,
O still be near!
Shadow the perilous sweetness of this life
Wtih holy fear.

—Adelaide Proctor.

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One Man's Creed.

A creed is what you believe. This is the way one man had of putting into words the statement of his religion. The man was the late Joseph Cook:

I believe in the Ten Commandments;

And in the Nine Beatitudes;

And in the Seven Petitions of the Lord's Prayer;

And in the Four "Alls" of the Great Commission;

And in the Six "Whatsoevers" of the Apostle;

And that it is He who was, and is, and is to come,

Both Exhaustless Love and a Consuming Fire;

Father, Son, and Holy Ghost; One God,

Infinite and unchangeable in every Excellence;

Of whom the Universe is the Autograph,

And the Conscience of Man the Immortal Abode;

And the Character and Cross of Christ the most glorious Self-manifestation;

Our Savior, and Lord,

To whom be adoration and dominion, world without end. Amen.

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The Light of Patience.

God never leaves us wholly in the dark. When the great light of heaven fails God has given men wisdom to prepare some lesser lights that shall carry them through until the great light comes again. Even so in man's spiritual experience. When the great lights of hope, or revelation, or inspiration seem to darken, when we feel like crying, "Why hast Thou forsaken me?" then God has given the human heart grace to go by lesser light. Such a light one of our modern novelists has termed the "candle of Patience." We can keep along by the aid of this until the great lights begin to brighten once again. Is not this what the prophet meant when he said: "It is good that a man should * * * quietly wait for the salvation of Jehovah?" Patience is one of the humbler lights, but the beauty of it is that it shines brightest in the times of our greatest darkness. It is good to go forward cheerfully, glowingly, in hope; but let us not be ashamed if the best we can do is to go forward bravely and quietly in faith, carrying the candle of patience. "More than half the noblest men and women you meet carry such candles."—Sunday-School Times.

"I don't like hash," remarked the musical boarder at breakfast. "It is not rhythmical." "Maybe not," replied the landlady, as her eyes emitted a baleful fire; "but you always find one word to rhyme with it, and that word is cash."—Tribune.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, September 17, 1903

THE BEST YOU HAVE.

"There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best shall come back to you."

A worse winter than last is foreshadowed for thousands of the working people of England. Already large numbers are without employment, although able-bodied and willing to do anything that may fall to their hands to do. It is useless to attempt to maintain, while such conditions exist, and while industrial systems are such as to allow them to be, that any nation has arrived at that which is best for mankind industrially .But more and more the suffering and sorrow of the world are touching the hearts of men and are making them think. Out of this thought will come after a time better things for all. When the government of China sought to reward Chinese Gordon for his services he declined both money and titles but accepted finally, because he could not courteously refuse it, a medal bearing his name and the battles in which he had figured. When after his death search was made for that medal it was ascertained that at the time of the great famine in Manchester, England, he had sent it anonymously to the hungry people of that city, with the request that it be melted and what it would bring be expended for their relief. This was one of the acts which led Huxley to call him "the most refreshing character of the century," one also of those deeds which made the world bend to him in homage. But while the world crowns Chinese Gordon because the last and only thing he valued in this world he gave over to Christ and some of his needy ones, it has not to any great extent walked in his footsteps. Such a course, it is said, would be too altruistic. And perhaps it would be as systems now are. And this, among other things, is what is causing so many to wonder nowadays whether the industrial system is just what it should be, and to avow themselves ready to welcome changes just so soon as it shall be shown that there is something that is better. What the world needs is every man's best. As one has beautifully said: "There was no cure for the lepers of Palestine so long as men threw coins that they could easily spare, gave them food that cost them little self-denial, and said under their breath, 'How pitiable those lepers are!' But when One came who gave himself for them, who risked being put out of the synagogue and temple and all society by touching them, who even ceremonially defiled himself with their defilement, and thus did the best he possibly could do for them, the lepers were healed." God speed the happy day when men shall live and give as Christ lived and gave! If the present industrial system will not allow it, then let us work either to modify the system or to displace it for a better one. Oh, for a society the world over with the Sermon on the Mount for its constitution, a world in which people could live without anxiety for the morrow! It would make altruism less difficult and more abundant, and would add to the blessedness of life. As another has said: "In a society controlled by Christian principles, the universal purpose to bear one another's burdens would result in making every man bear his own burden, the burden proportionate to his strength. The present system of balanced selfishness would be replaced by the higher harmony of balanced love."

"'Write me as one that loves his fellowmen.'"
The angel wrote and vanished. The next night
He came again with a great wakening light,
And showed their names whom love of God had blessed,
And, lo! Ben Adhem's name led all the rest."

The newspapers are beginning to manifest more courage and to speak against the unreasonable demands and aggressions of some of the labor organizations, and as a consequence those organizations are showing more of an inclination toward that restraint which is necessary if the nation is not to be plunged soon into one of the greatest industrial crises which it has ever known. It is gratifying to hear of clergymen all over the land speaking against the boycott and standing also for law and order in every strike. The right of labor to organize, the right to influence in peaceable ways non-union men to unite with such organizations, and the right to refuse to work unless demands are granted must be recognized and are recognized already by all thoughtful men; but there must be no cessation until on the other hand there is the recognition of the right of every non-union man to work for whomsoever he pleases and for whatsoever wage he pleases. Labor unions will win in their contention by bringing the non-union element into their fellowship by peaceable persuasion and not by resort to violence against person or property. By the methods of recent months they have damaged their cause. They have no such amount of sympathy as they had a year ago, and are much less able accordingly to win in their reasonable demands than they were at that time. In addition to the loss of so much public sympathy there have arisen

the counter-organizations of employers, in leading cities throughout the country, which can withstand their demands as the single employer could not heretofore do. Truly the labor unions stand today where they need wise leadership. They have reached a tide in their affairs. Every friend of labor will hope that it may be safely passed and that they may go on and achieve for the toiler everywhere his share of the proceeds of toil.

The Religious World.

A Roman Catholic priest, after being shown through the Bible House in London, remarked: "This is the only building in the world that is stronger than the Vatican."

In a recent biographical dictionary, published in England, 3,000 distinguished persons were mentioned and more than one-half of the number were sons of clergymen. "Ministers' sons and deacons' daughters" is an expression not so much heard as it once was.

The Ritualistic tendency in the Church of England is marked. The London Daily News of recent date calls attention to certain church publications which confession to "God's priest" is urged and prayer to the saints. Another thing showing the hold Roman Catholicism has in England is the rapid increase of the monasteries and convents. Thirty years ago the number was 299. Now it is 990.

The plan is adopted in Germany by the evangelical clergy of preaching in the public cemeteries on Sunday afternoons. It is reported that great throngs visit the cemeteries and are brought under the influence of these special services. Some no doubt go out of curiosity, but surely much good fruit should come of the faithful preaching of Christ as the resurrection in these sleeping places of the dead.

"How to get rid of a white elephant" is the problem in many churches. The debt of the Holyoke, Mass., Y. M. C. A. building was cleared off by means of a very simple and amusing device. A banner containing a large picture of a white elephant was flung out with this legend inscribed thereon: "Our white elephant. Ten years old. Value $54,000. His 'keep' costs over $2,000 a year. Let us get rid of him!" The effort succeeded. With or without the banner, let other debt-laden organizations get rid of their white elephants.

Not long ago the careers of a large number of boys who had grown up in several cities and towns were traced. Some of them had had religious affiliations; others had not. With but few exceptions those who became valued men were among those whose lives were shaped by strong religious sympathies and convictions. The American Boy comments as follows: "And a calculation might show even more striking results in reference to boys who come to the city to enter business. The companionship and affiliations here are so different that it is almost predestined that a true religious boy will stand the best chance of success."

Can not street preaching be made more effective than it has yet proved to be? Is not one reason for the small results the smallness of the force of Christian workers that stands by to give aid and comfort to the preacher? Would not a solid company, hundreds strong, accompanying the gospel message with a mighty chorus of gospel song, give the non-churchgoers who patrol the streets an impression of the power and meaning of Christianity such as they do not receive from the meager representation usually seen on the street corner at an open-air service? If the whole congregation should turn out on a Sunday evening for a street meeting occasionally, would it not be a practical method of carrying the gospel to the masses?

The "Gideons" now number 3,500. Who are the "Gideons?" They are an organization of Christian "drummers" or traveling salesmen, which started with three members about four years ago in Janesville, Wis. The object of the organization is to do Christian work among business associates. The members wear a button, which has for an emblem a pitcher and a torch. Every member must receive the endorsement of his pastor, and must subscribe to a simple confession of belief in Christ and pledge himself to wear the button on all occasions. The new "Gideons" have a large and important field of Christian work among the traveling salesmen in this country. Let pastors who have traveling salesmen in their congregations urge them to join the useful organization.

We rejoice with Los Angeles in that she has so many and so much of the good things of our progressive Christian civilization. A leading pastor who returned recently from a visit East, says: "In no other city of its size in the country can be found as many churches as in Los Angeles, and nowhere is church attendance so large in proportion to the population as it is here in this city." This leads Mrs. Eliza A. Otis to say in the Los Angeles Times: "This speaks well for the character of our people, and it will be universally admitted that a church-going people is a law-abiding people, and a people who will care not only for the spiritual but the moral and educational needs of the community. Say what we may, every true American recognizes the fact that the great underlying element of strength in our government is Christianity, and that the community or city that is most largely controlled by enlightened and consistent Christian sentiment offers the best inducements to the homeseeker, to the parent with a growing family, whom he would train up into intelligent citizenship and to a high moral manhood and womanhood. And this is what we have to offer to the parents and citizens who, weary of the climatic ills and hardships of an ever-changing Eastern climate, are considering the feasibility of making a home here." For people who have right estimates of life, climate is but a small consideration when they look for a place for a home. It never pays to pitch the tent towards Sodom.

The Rev. Dr. J. Q. A. Henry, formerly a San Francisco pastor, has returned from his temperance campaign in Great Britain for a brief visit with relatives in the East. Since he began his work in Great Britain nearly a thousand meetings have been held in 110 different cities and towns, at which more than a million persons have been addressed and about 80,000 new total abstinence pledges taken. The London Christian says: "The moral and spiritual tone of the campaign has been excellent. The fight has been conducted on a plane worthy of Christian service, and in some real sense commensurate with Christian duty. Many remarkable cases of moral and

spiritual recoverey have been witnessed. Drinkers and drunkards have not only been won to total abstinence, but to dependence upon the Lord Jesus Christ for grace and strength to keep their sacred promise. Spiritual results cannot be tabulated; but large numbers of office-bearers in the churches and tens of thouands of church members, representing all classes, have been led to separate themselves from the complicity with the drink, boycotting the public houses, banishing it from their homes, and registering their personal protest against it by solemnly committing thmeselves to total abstinence from it." It is said that the conviction is growing in the United Kingdom, among church members, that the time has come when the churches should separate themselves entirely from both the use of and the traffic in strong drink and that the attitude of every true disciple of Christ must be one of uncompromising hostility to it. But this work thus far has been mainly within the church, in order to bring church people to a proper position concerning the use of strong drink and the traffic therein. The British people are simply being prepared for the battle—one of the greatest which the world is to witness, for the drink traffic is perhaps the greatest curse of our civilization.

The Bystander.

The Mill Valley Meeting.

Mill Valley is a vast nest among the Marin county hills, feathered with forest and glen, and guarded by Tamalpais. Here is a cosy Congregational church, where the Rev. C. E. Sinclair preaches to an intelligent congregation of earnest people. Here Dr. Adams has built a cottage with his own hands and with the help of his son. Prof. Charles Ham of the Third church San Francisco, spends much of his time in Mill Valley, which is fast becoming a Congregational retreat. It is destined to become more and more a center of Congregational interests as the years go by. More of our public gatherings might be held there. What an ideal spot for a "ministerial retreat," or the Congregational club, or ministers' meeting, or a "school of the prophets," after the manner of Northfield.

The meeting of the San Francisco Association last week was well attended and of real interest throughout. We were grateful for Mr. Brooks, loaned us by the Bay Association. Now and then the two associations should have a union meeting. The little church at Mill Valley is well equipped for entertaining such a body. The auditorium is comfortable with good, solid, old-fashioned pews, and the room below is a model social hall.

The Man Who Makes Excuse.

He wanted to attend to some property he bought, to prove a yoke of oxen and to be with his newly married wife and bury his father. But the Master said, "Let the dead bury their dead." This man still lives. He is a prosperous Californian. It is strange how people still escape the responsibilities of the church by making all sorts of excuses. Sometimes it is his wife who indulges in this method of resisting the claims of Christianity. A woman said to the Bystander the other day, "My husband stays at home on Sunday and my duty is to stay home with him." The Bystander thought of the deep loyalty of this woman, but did not forget that she forgot it when she went to the club, the dressmakers, or the theater. When "she took the children to the circus" she managed to break away for a few hours. How loyal some wives are on Sunday about 11 o'clock and 7:30 o'clock! We have in California many men who are lovers of Nature. How they do love the sand banks around the Park! They say, "I love Nature, and can worship God among the hills." Strange if California does not produce some Rembrandt or Titian in the future from these nature-loving disciples—men who think nothing of sitting on a hard plank with ten thousand other men for hours in stifling smoke, watching a prize fight in Mechanics' Pavilion.

Then, too, more people are ill on Sunday than any other day in the week. It is a strange fact that more people have pain on that day than any other. Every pastor knows this to be true, but probably the doctors would not agree with such an opinion. It is a matter of real surprise how many able-bodied people cannot go to church because of ill health, cannot come out because it blows, or rains, or because of aches and pains. Jesus knew the meaning of all this when he said, "Let the dead bury their dead."

Many men, good natured, respectable and solid men, were made to go to church when they were young, and have been resting ever since. They blame their parents for giving them an overdose of religion, and they have been, ever since, trying to get over the bad effects. One would suppose that the way to fill the churches of the next generation would be to empty the Sunday-schools of this. No man honors himself or his parents by giving such an excuse.

If the pastor analyzes the excuses which come to him he will find them, usually, as hollow as the excuses which were offered to Christ. Once a scribe approached him saying that he would follow whithersoever he went, but the Master rejected him because he thought religion meant material comfort and outward magnificence. He said: "The foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head." Discipleship means the life within and undivided loyalty to the Christ. Men do come to Christ in need. When the ship was covered with waves and there was danger of sinking, the frightened mariners awakened him and were earnest about it and he calmed the tumult. Need has been the world's great pulpit sermon awakener. It always sounds its trumpet in the last analysis, and sometimes we wonder why the waves roll and the winds blow and the storm thunders.

A Change of Pastorates.

The Rev. Frederick Maar of Redwood City is called to the Fourth church, Oakland. We welcome this faithful pastor to our ranks here around the Bay. Mr. Maar has one quality, that of taking root. Some ministers are like stakes driven into the ground. They never have root and never bear fruit. Others are like trees planted by rivers of water. Their leaf never withers and they send out roots into every family in the parish. Such is Mr. Maar. His pastorates at Niles and Redwood City justify this estimate. May it be justified in the Fourth church, Oakland.

THE INFINITE.

Let him who desires to fill his soul with the immensity of the Supreme Being, to realize the fact of existence, and to learn of the grandeur of creation and the insignificance of self and earthly things, seek a lonely and rocky sea coast where the waves beat in from a thousand miles of open ocean. Let him seek such a

spot at evening time and, when he has seen the sun sink beneath the water and the last red gleams fade away and has filled his ears and mind with the roar and crash of the waters, let him raise his eyes to the stars above and look into the void of space. Then with the realization of his own insignficance on the shore of that sea will come the great knowledge of the earth's insignificance and the grandeur of the universe and the immensity of creation. The infinitely shall has been given a glimpse into the infinitely vast through the medium of the cold twinkling of the stars

Berkeley, Cal., Sept. 4, 1903.

Acorns From Three Oaks.

The Unfairness of Renegade Swamies Illustrated.

Many of us who enjoyed that never-to-be-forgotten Seattle Congress, saw sitting upon the sidewalks at the corners of the principal business streets groups of Indians. They were fairly clad. They had pipes, bows, arrows, bead ornaments and various Indian curios to sell. Though poor in contrast with the average hustling citizen of Washington, they were plutocrats and bloated bond holders in contrast with a hundred naked Hindoo priests whom I saw sitting dirty and forlorn amid the ashes of their petty camp-fires on the banks of the Hooglay river, at Calcutta. These priests were the forlornest, sorriest specimens of humanity I ever looked on. I felt no animosity to them—only pity. A few weeks since I saw a body of Yuma Indians at Yuma City, where the Sunset Route of the Southern Pacific enters California. Very silently they sat on the wide station pavement, hoping tourists on the heavy, incoming trains would buy their wares. Poor Indians, they! Yet in comparison with millions of India's hungry priests, they are a happy, well-fed lot. The big chief was there and would talk. A railroad official told me the chief's son would soon come home from the school at Carlisle. When I congratulated the old fellow grunted his satisfaction and his dark eye lighted up with fraternal joy and pride. We who know Indians know that it grades them up to go to the Santee Agency in Nebraska to the glorious missionary, Riggs, or to the influences of Hampton, where Booker Washington grew strong and wise, or to Carlisle, where red sons of the forest become men and citizens. There's no more doubt of it than there is that the second generation of foreigners who came to our shores are made by our public schools and the training of our institutions desirable citizens. These Indians on our coast are not the worst of men. Family faithfulness is not unknown. Parents love their children. Not all bucks are brutes. Not all squaws are vile. Yet good schools improve them, grade them up. The longer they stay the better for them. If young Indians who have enjoyed fine opportunities mate and marry they do not lapse into barbarism, but bring up their families in decency and progress. Suppose now some smart young buck gets a veneer of civilization at a school but fails to come in faithful touch with its serious purposes of good citizenship. He may resent faithful discipline. He is too smart for drudgery and dirt of the plains but turns his sharpened wits to a career—to an easy getting of the bread of idleness. He drifts into Boston town. Not all Boston's bright people have been West. Not all have seen the savage Indian. Not all have studied the dead earnestness of mission schools. How easy for a smart Indian to gull a Boston girl, or a New York or even a Chicago club if they rather want to break a lance with orthodox Christianity. Imagine the smart Indian speaker—he of the eagle eye and glossy locks. How the wondering maids gulp down his eloquence. "My people are not heathen. We worship the Great Spirit. He speaks in the waterfalls, in the forest silences. We lift up our dead on the trees that the Spirit may find them. Where the Columbia pours over The Dalles, where the Colorado sweeps in the glorious canyons, there worship we the God of our fathers. We do not need the pale face school. Rather let the pale-face come and learn in the great school of Nature where we love the art of serene and happy life." Buncombe! But buncombe finds a market with mistaken men who want everything but God and silly women, who misjudge liberty and right. The blue-robed, black-haired, white slippered Swamies, who flutter with luxurious airs and grandiloquent speech where they can win a little cheap admiration and give a dig at faithful missionaries of Jesus Christ are as arrant humbugs as ever deluded the American people. They have stolen their elegant English from Christian schools, and deceivers, renegades and traitors, they have bitten the hands that have fed them. Brethren, I have seen and I know. Believe me the sorriest Americans you have ever seen, hungry, naked, dirty, are in food and clothing, brains and brawn, purity and purpose, a long, long way ahead of hundreds of thousands, if not millions of the priests who hold India in thralldom. God pity them! Help them. Point and put this plain American Indian illustration which I honestly and heartily prepare for your hands. You see it? Make your people see it. And when Brother Tenney comes to wake you people to new zeal for foreign missions get your boys and girls on the front seats and help him make them feel that it is indeed a sublime thing to live and work in this twentieth missionary century.

Doctor Barrows and Vivikananda.

I feel justified in relating an incident the illustrious lecturer on the Haskell Endowment narrated to me. In a certain city in India a feast was made for him. At first it seemed complimentary, but it gradually dawned on him that a special array of Swamies, literati and officials had been brought together with the express purpose of entrapping him in his talk and if possible to neutralize the influence of his mission to India and perhaps break him down entirely. Said he, "They forgot I had red hair and could fight. After I discovered their animus and heard their tirades against missionaries, I told them their missionaries to us did not always live up to their religion. When they demanded specification, I named their apostle and representative at the Parliament of Religions—Vivikananda." "What did he do?" they asked. "As soon as the first session of the Parliament of Religions was concluded, I took him to a restaurant and asked him what he would eat. His answer was 'Give me beef." This story of Vivikananda's backsliding horrified his followers and broke up the banquet. They did not tantalize the American eagle any more. It illustrates the power of Brahmnic custom and the untrustworthiness of the average Swamie when once he has crossed salt water. I will illustrate an incident illustrating the power of caste. One really has to see its power to realize it. Sailing from Ceylon to Bombay we stopped at Madras, where we saw old Juggernaut rusting in innocuous desuetude. Noting a hogshead of water hoisted aboard and sailors fitting it with faucets, I said: "Captain, do you take on drinking water at every

port?" "Oh! no! that is the private propetry of a couple of Brahmins going up to Calcutta with us." They were handsome young fellows about thirty years of age. They dressed elegantly in European costume. They sat by us, talked freely, exchanged books and magazines, slept in the next state-room to ours and breathed like air. But at meal time they avoided us. Nor did they have a private dining-room. They stood between the kitchen door and the ship's gunwale while their private servant passed them out food and drink, which they partook of much as a hurried traveller would at a modern lunch counter. I finally broke out on them in this fashion; "Don't you fellows get awfully lonesome out there? You exchange books and ideas with us, you touch hands and garments, you sleep in the same cabin and sail for the same port. Would it hurt you to eat with us?" "We would like to eat with you. It strains things at home for us to go on salt water. If we ate with you we should have an uncomfortable time with the priests and the women." When I told a bright Chicago fellow of this answer, he said: "I'd hate to trust those men with a beefsteak in Calcutta." Be sorry for the victims of caste.

A Really Great Indian.

Rev. J. P. Jones, D.D., of Pasumalia, India, writes there is some hope that the Hon. Kali Charan Bannerjee of Calcutta may not only give the Haskell lectures in India, but come to this country and tell what the religion of Jesus has done for India. I would I might give an acorn the power of a Columbiad shell for so admirable a plan.

It was my great good fortune to hear this gifted gentleman welcome General Booth to India in the great Victoria Hall at Calcutta. He is as rhetorical as Edward Everett, as graceful as Wendell Phillips, as winning as McKinley, as warm as his own sunny land. Dear friends of the A. B. C. F. M., help to bring this true representative of India to our shores. Pacific Seminary trustees if you have lectureship funds, do your part to bring this champion of truth to our Coast. Brother Tenney, if you can avail to bring this burning and shining light to our Coast cities you will put an end to the influence of the false "Swamies" with whom we have been surfeited. I can think of nothing more calculated to give an impulse than the visit of such a gifted Indian orator and statesman. It seems to me it is worthy of the attention and the vote of invitation of our pastors' meeting. Read in the Congregationalist of Sept. 5th, what Missionary Jones has to say of it. Meanwhile, we of the country places who do loyally watch for the coming of his kingdom may also pray.

CAN GOD BE DEFEATED?

By S. M. Freeland.

One of my good friends, a Congregational Universalist, says that he finds in the New Testament two things which sometimes seem to him to be contradictory. One is that man is free; and the other, that God cannot be defeated. His conclusion and also his preaching is that all men under the discipline of the penalty of sin will at last repent and be saved. His major premise, as I suppose, being that a God of love must wish and purpose the saving of all the creatures in His world.

There are about me in the city of my living unspeakable abominations of wickedness; they go on year after year. The world has had such wickedness in it for many thousands of years, and seems likely to have it for other thousands of years to come, if God cannot be defeated, what is the major premise of argument here? "A God of love cannot wish or purpose the existence of such wickedness?" Then, if God cannot be defeated it must be that this is not wickedness, which seems such. And the souls which live in some other part of this world having "eternal sin" and therefore no forgiveness (taking the testimony of Jesus for fact) must be guiltless and blessed. There can be no sin in the world of a good God who cannot be defeated. Or if he can be "defeated" for a thousand years, he can be for a thousand million years.

A MORE EFFECTIVE CONGREGATIONAL FELLOWSHIP.

[A paper read by Prof. C. S. Nash at the meeting of the Bay Association in Oakland, Cal., September 8, 1903.]

This paper has no time to rehearse Congregational history. All it can do is to make such a statement of our principles as is believed to be true, abundantly illustrated in our history and germane to the present hour.

The two Congregational principles always at the front are autonomy and fellowship. Our history is the story of their mutual adjustment. Our special contribution to the world is the autonomy of the local church. At the outset that was the great principle to fight for till it was established for all time. As often as it is threatened anywhere, we have to man the guns for its local deliverance. But we have always disclaimed—and never more expressly than today—stark independency. Fellowship of the churches has been an equal principle. We have seen that every polity is a social thing, an attempt at fellowship. Sheer independency, if it could be had, would produce isolated individuals. Congregationalism in its first hour was a sharp battle to add local independence to church fellowship; since then, that victory won, it has been a patient practice of fellowship deep-based on autonomy. Our polity is best represented, not by the circle with its single center, but by the ellipse with its two equal foci.

More and more we have attended to fellowship. Year in and year out our task has been the union of hearts, the array of our forces, the combination of our resources, the doing of our full share in a world composed of what Professor Palmer of Harvard recently called "conjunct individuals," i. e., society. Personal liberty and local independence are to be taken for granted. Fellowship is the thing of degrees and stages, to be evermore unfolded and adapted to modern conditions. It seems never safe to cease repeating that our Congrgational fellowship is the voluntary association of free men and independent churches. But fellowship is the abiding task, its greatening, its refinement in sympathy and love, its adaptation of method to task.

The pressing question, then, is not, Given church fellowship, How much independence can we insist upon? The real question is rather, Given local independence, and without infringing this, what better fellowship can we develop, and how far can we carry our voluntary association? The reply is twofold; first, we may carry our fellowship to any length, short of authority or coercion, and second, we may employ any ways and means which serve to express the voluntary association of sovereign churches. The thing to safeguard is personal liberty and local autonomy. The thing to advance is voluntary association.

It is further important to see that to keep our union voluntary does not leave us to the chance initiative of unassociated persons and unrelated churches, nor to the doing of every deed by our members en masse. It is Congregational to use representative agents, officers and committees, for both initiative and performance, these being appointed by the free-acting churches, constantly amenable to the appointing power, and rendering back their offices and accounts at the end of their terms. Such unauthoritative but influential agents it is Congregational to use for any purposes, for any specified terms, and to any degree of non-coercive influence.

The force which we Congregationalists employ is right reason, inspired and applied by the Holy Spirit. In its last and commanding form it is our public opinion. Our denominational machinery is constructed to deliver upon every problem the power of right reason, sanctified common sense, practical wisdom, deduced by many minds from the large view of all the interests involved. This force we employ as advice and persuasion. From the parties in any case we seek action, which is truly uncompelled, based on perception of the truth and appreciation of the wisdom offered. And we wait for one another's knowledge and wisdom to grow, for ignorance and unwillingness to yield, disclaiming the right to override the will. But we know that right reason has God behind it. We believe that mutual enlightenment and persuasion may be carried to any length short of authority and compulsion. And our fellowship means a partnership as employers of reason and persuasion, a willingness that these should be directed upon us, a mutual dependence which excludes willful and obstinate self-assertion, a subjection of personal and local to larger interests, an abatement of independence on behalf of the common good and the power of the whole, self-conduct on a system of mutual counsel. However ugly such a fellowship would be when enforced by an ascendant priestly class, or even by a general assembly, it is goodly when sustained as a free association.

Our polity, any polity, indeed, may at any time be called upon to alter its forms and methods. When that necessity arises, our pre-eminence in polity is again manifest. Congregationlism is bound up with no specific forms but is essentially a thing of formative and guiding principles. We need not hesitate to improve our machinery. "Our polity," writes Dr. George T. Ladd, "is a matter of principles, and therefore a thing of life, being a matter of principles and a thing of life, it is also a subject of growth. The growing life must adapt itself to and be modified by, the environments; it must also itself assimilate and modify the environments. That which makes it sui generis a true church polity cannot be modified; all else may be. Indeed, when we observe how changes carry the day in all matters of human thought and practical activities, we are ready to say, 'All else except the fundamental and characteristic principles will be changed."

The Congregational conscience is just now aroused on the topic assigned for this paper. We feel constrained to make the changes requisite to a more effective fellowship. This aroused conscience is right. There are in our present conditions several providential elements enforcing this duty.

1. The first is found in the weakness and comparative unfruitfulness of our work, the competitions, the divisions of things too small to be divided, the sad waste of time and money and laborers, and the consequent loss of results. We are doing nothing like what we are capable of doing. A main reason is that this age is adjusted already to more social and compact ways and means than ours. In the industrial world an astonishing amount of attention is being given to making every ounce of power do its own ounce of work, to stopping all waste of resources, to converting apparently waste products into profitable commodities. It seems sometimes as if religious liberty were taken to be an exemption from such economy and productiveness. We are paying no experts to discover and devise improvements in our spiritual industries. If we could sever our part of the world's work from the rest, as we take a quarter of a watermelon, the world is prepared to have us do our quarter in more unified ways than we are using. The laymen we want for counsel and action are accustomed to more centralized and economical methods in business. You often find them aghast or disgusted or amused at our timorous and go-as-you-please methods. The comparative incompetency of our too independent and disjoined methods in an age of combination is forcing us to make our organization more cohesive.

2. But, secodly, our part of Christ's work cannot be sundered from the rest. The air is full of co-operation and federation. We need to compact our forces that we may rally them for the larger united efforts. Christian unity is not furthered by denominational weakness. It has been well said, "The surest way to hasten the millennium is to make our Pilgrim spirit and polity strong and radiant and aggressive."

3. And, finally, at this moment we are facing a shining opportunity of uniting with two denominations not diverse from us in principles, but of denser phalanx. Failure to unite will be scandal. But in the process we must no more prescribe some formal concessions than submit to others.

We reach at this point the question how to make the changes which will produce more effective fellowship. And the partial answer for this hour confines our attention to the local association of churches. This body has already become pivotal in our polity. All things turn upon it. Here the single churches commune and co-operate. Through this they combine in their state and national bodies. Our California State Association bases its membership upon the local associations, which will soon become true in all the States. Of the National Council the large majority of delegates come direct from the local association; the latter, therefore, are able to determine the action of our highest institution The Year Book gets its facts and figures through the State secretaries or registrars; but these officers are increasingly compiling their statistics and reports from the returns of the local bodies.

Moreover, it is by these local associations that measures framed and recommended in the higher bodies are carried out. Neither National Council nor State Association can act directly upon Alameda county or any other Congregational locality. We do not grant to any distant body power, or even operating method, within the locality. The Bay Association will, if it sees fit, execute in its own borders a measure proposed by the National Council; but that Council cannot execute a measure here through its own agents and lacking our consent. I am speaking, of course, of our social affairs, not forgetting that each church, in its own separate matters, can sovereignly treat with anybody under the sun.

The superiority of the Association of churches to our other local bodies is conspicuous. The association

of ministers represents a class not the churches. Councils are very limited in membership, and what is far worse, are incapable, since they last but a day, of bearing permanent responsibilities. The church association including ministerial members, represents all the churches and all the leaders. Bearing an enduring life, it can sustain living interests. In its constitution it is all of us freely uniting in love for good works, discharging through our own elected representatives our acknowledged responsibilities.

From this superiority and centrality the inference is sound that in compacting and administering a more effective fellowship the local association of churches will play an increasing role. Already it has important administrative functions. It licenses almost all candidates for the ministry. It controls ministerial standing. It holds the power of virtual deposition from the ministry, inasmuch as exclusion from its membership terminates a minister's standing, which loss is the practical equivalent of deposition. It already regulates many of the issues involving the common welfare. In many more cases it is destined to reveal its superiority to the advisory council. And, in particular, since the whole career of a minister, licensure, ministerial standing discipline and deposition—all save ordination—already lies in its hands, it is clear logic and practical wisdom to make it ere long the body for the ordination, installation and recognition of its own ministers and pastors.

In particular, now, what have we of Alameda county to do, and is the Bay Association equal to the work. We all see the concrete objects which call for a more efficient fellowship. We have church debts to be paid, new buildings to be erected, current expenses to be aided, new enterprises to be started in due time, better deploying of our forces and disposal of our productive resources. We should engage in a more systematic study of our field. We should learn to feel our mutuality, our membership one of another, each being held in the active interest of all and all of each. We should be so ordered and arrayed as to present a united front and exert the power of an undivided, close-rallied force. Upon our own tasks, and still more in co-operant action with other divisions of Christ's army, we should be able to throw out our whole force in united and even unison action.

For all waiting improvements and activities Bay Association is entirely competent and sufficient. Some of the matters just specified have been handled, and are still proposed to be handled, through a church extension society or a church union, some by councils, some by the separate action of specially interested churches. Have we not reached the point where, for these diverse agencies we are ready to substitute this Association, our chief organ of fellowship? Two or three churches situated in the country districts only add strength to our membership. Their fields are intimately bound to these cities, their hearts to ours. We need no smaller boundaries than those of Alameda county. Within the county every church and every member should be interested in every detail of Congrgational church life. And in this small territory the whole force is more strong and efficient than any part of the force with the rest ignored. We are constantly complaining of too many organizations, wheels and wheels; yet we go merrily on building new wheels for every new motion. Down to the present day, indeed, we have had no other way. But here, at last, is come a body efficient for each thing and sufficient for all things, a living organism here by the one proper process of birth and growth, a body which is ourselves engaging together in our common work. What other organizations do we longer need?

To work out this greater efficiency, but three immediate alterations in Bay Association seem called for:

1. We must have one new committee, which will at once take the greatest responsiblility of all the committees. This committee, manned with not less than seven picked men, should be charged with the general oversight of our field. Its specific duties will be somewhat as follows; to inform itself of the conditions and resources of all our churches, to receive all requests for counsel and aid, to report to the Association ways and means for answering these requests, to execute the Association's resolutions for relief, to study the whole field with reference to the best distribution, adjustment and employment of our forces, to lead the Association in initiating new enterprises. Thus chartered, its functions will cover those of the executive committee of a church extension society or a church union. Let this committee be named the Committe on Oversight and Promotion, or some other better name.

2. We must extend the functions, weight and influence of our moderatorship. Our moderator must be our leader, around whom we rally, under whom we do the total fellowship part of our work. We have no bishop in the sense of superintendent, adviser and helper, and we often need one. Let us expect this of our moderator. And with the increased significance of the office, let him find out among the churches a specially honored and privileged, as well as laborious, part of his annual service unto Christ. Let him often be a layman, with superior wisdom and peculiar power of access to men. To thus heighten the office we hardly need to amend our constitution. All is done when we make our moderator chairman ex officio of the Committee on Oversight and Promotion. The whole opportunity and responsibility of leadership thereby fall to him.

3. The characters and functions of our other officers and committees may remain unchanged, save in once case. The Committee on Missions should be magnified. Its present charter, though quite general perhaps need not be amended. It reads, "It shall be the duty of this committee to foster among our churches interest in all the world-wide missionary operations of our denomination." If assured that augmented and specific service was expected and would be welcomed, the committee would gladly render it. Let this committee be our medium of exchange with all our national socities. Let it cover our Congregational county with plans, and enlist all our churches in them, for instructing our ignorance, cultivating our zeal and devotion, multiplying and directing our labors. And let it organize into one system our too heterogeneous benevolences.

Though this is not a sermon, I cannot forbear a closing appeal. I would earnestly urge you to attempt this more effective fellowship. There has come to my hand at this hour a copy of a stirring address, which, after laying bare our present Congregational inefficiency, affirms, "Congregationalism is about to amend its fellowship. It is on the verge of getting together so effectively that the Spirit of God—the spirit not of fear, but of power and love and discipline—shall descend upon it as in the days of Pentecost. The next step is to make our local associations, our State associations and the National Council more truly repre-

sentative of the people who are brave enough and strong enough to lead. Why should not these associations be what they were intended to be—places of power where strong men plan large things for the kingdom? Ought they not to be organizations to do business in making weak churches strong—in getting churches planted where there are none in helping to abolish debt—in furnishing inspiration and courage to churches when they are cast down and need it?"

We are certainly going in the direction indicated in this quotation. National Congregationalism is now in an emergency with regard to polity. There are times when affairs have no right to intrude upon spiritualities. There are other times when spiritual power waits for improved channels and instruments. We are caught now in such a juncture. Next year's session of the National Council will perforce be largely, perhaps almost exclusively, engaged upon questions of polity. But we are Congregationalists, and one of our principles is progress by individual and local initiative. We have no class, no central body, charged with discovering our pathway and leading us by the nose. Nothing can be accomplished at the National Council save what has been previously threshed out in our local assemblies and in our churches. Experiments must be made; let us make some of them. Let us have our share in pioneering the future. Our position and conditions are admirable for pioneering. Here on the Western border we are untrammeled. We are still building our institutions and growing the forms of our higher life. Experiments which may have to be corrected are more readily made than in the older sections, and their correction disturbs us less. Being a large association, our action would be the collaboration of many minds tested upon a good-sized and varied field. We have churches literally of all sizes. We have difficult problems. What the Bay Association is able to devise, test, operate and make fruitful will be commended to national attention and will promote the general welfare.

A FAREWELL MEETING ON THE ISLAND OF TANNA.

By F. H. Paton.

[Two weeks ago we wrote editorially of the transformations wrought by the gospel on the Island of Tanna in the New Hebrides and gave also a review of the recent book by F. H. Paton, entitled, "Lomai of Lenakel: A Hero of the New Hebrides." We give in this connection the closing chapter of that book.—Editor.]

My health had now become so bad that we sorrowfully decided to leave Tanna, at least for a time. No greater sorrow could come to us than to leave our beloved work and people, but we knew that God knew this, and that he would not send us away unless for some good purpose. It was a time of sore struggle and much prayer, and though we seemed to be baffled, we knew that it was only our will that was baffled. God's will was working through it all, and we knew that this darkness would some day be full of light—in God's good time.

One of the hardest things to bear was to see the sorrow of our people when we told them. I was too ill to go to the village to say good-bye, so we arranged for a united farewell service at Lenakel. When the day came a great congregation filled the church to overflowing, but to my sorrow I was too ill to be present. But Mrs. Paton was there, and I shall quote her description of what took place at the meeting. "Before 7 a. m. the bell rang, and the people gathered to the service. When I arrived the church was full—about three hundred people. I told Titonga, Lomai, and Iavis to address the people, and I gave Lomai messages from Mr. Paton which he was to deliver. Titonga took the chair and I went to the organ. The first hymn was "Safe in the Arms of Jesus," which was beautifully sung. Then Titonga prayed for the work, for Mr. Paton, and for us all. He also prayed that if Mr. Paton's health should prevent him from returning, they might all be kept strong in the worship, and not go back. After the prayer he read a chapter out of the 24th chapter of Joshua. He implored the people to put away strange gods, and to worship with all their hearts, so that when their missionary left them for a time they would not fall away. He told them to choose this day whom they would serve, and if they chose to be Christ's disciples, to do so whole-heartedly, and not to be lukewarm. At the close of the address he sang, "Who is on the Lord's side?" How they did open their mouths and sing!

"Lomai then rose. He said: 'We all expected to see Mr. Paton here today, but Mrs. Paton tell me——' And then Lomai, the strong, noble-hearted Lomai, who has often bravely faced the heathen's rage, burst into tears, and for a full moment he could not speak! The whole congregation joined with him. Such a scene cannot, and need not be described. He began once more:

"'Mrs. Paton says that in the night our Misi nearly fell asleep in death and left us his body. I cannot say much to you, but I want to read you this verse, 'Surely He hath borne our griefs and carried our sorrows.' Just so our Misi also suffered for us, and you have not taken his word as you should have. Awake, my brothers, rouse your hearts, and pray to God that we may all be better men and women. Our Misi has struggled; I have seen him in his study go on with the translation of these books when he could hardly stand. And when the books came, did you value them as you should have? There are many of you who have not yet bought them, It is because you are not strong, or you would have all bought them long ago. Our Misi is ill, he goes away, we may never see him again. My brothers, be strong. My heart is too sore. I cannot say much.'

"Poor Lomai, this was all uttered in broken sentences, and accompanied with sobs, the tears rolling fast down his face.

"The hymn following was a great contrast to the one before. I heard only two or three feeble voices bravely attempting to sing. Four of our teachers then prayed shortly—beautiful prayers.

"Iavis, the war chief, then arose and read in Matthew xvi:13—28. He spoke chiefly on 'What shall a man be profited if he shall gain the whole world and forfeit his life?' He spoke very earnestly to the people and exhorted them to be more faithful:

"You think that your plantations, crowds of pigs, and money will help you to get to heaven, that they will open the doors for you. It is a big mistake. Unless you give your hearts, and every bit of them, to Jesus, you won't get there. The road to hell is easy, it is big enough for all of your goods, and you will notice that there is no key mentioned for the door of hell; the door is loose. I warn you that unless you become better, and give up your whole hearts to Jesus.

and give up these earthly things, you cannot get into the narrow road for heaven. We are all worshipping here today. Look at us. No one can tell who the real worshippers are. The outward signs are all much alike. But when the harvest days come we shall be like the wheat and the tares. And what became of the tares? They were burned in the fire. Friends, if you don't take heed in time you will be too late. Your hearts are too full of earthly things, and unless you put them out of your hearts, you cannot give them to Jesus. He wants the whole of them. '

"Then he told them about four boats out fishing. It was a beautiful, calm, day, but suddenly those on shore saw a storm coming, and they blew the shell for the boats to return. Three gave heed to the signal and came in. The people in the fourth boat said, "Oh, there is plenty of time, and the fish are biting so well now, we will wait a little longer." ' By the time they had decided to come in the storm had burst and it was too late. Next morning bits of broken boat were found along the reef. The crew had all perished in the night '

"So Iavis besought the people to return before it was too late. He closed by reminding them that the time was now near when their Misi would leave them, and their hearts were all sore. 'But,' he said, 'let us show our love to our Misi by being better Christians Don't let us be like the Israelites, who fell away so often, but let us worship God strong, and let us take the right road. And if we cannot see our Misi again on this earth, we shall meet before the face of God.'

"Lomai closed with a beautiful prayer."

And it cheered me on my bed of sickness to hear how our people loved us and prayed for us. A day or two later Mr. Macmillan came over-land from Weasisi to say that the steamer would be here in a few hours.. We were grateful to him for this last of many acts of loving thoughtfulness. Our people came around the house in silence and amid many tears, as we sadly made our last preparations.

Then the steamer came, and we gathered for the last time in the church which had become so dear to us. I gave out a hymn, which no one sang. Mrs. Paton played on the organ, but the only response form our people was passionate sobbing; Then, in one or two broken prayers, we commended each other to our God.

In the gathering dark we boarded our good old "Pioneer." Tausi remained on shore, but, laying his head on the stern, he sobbed as if his heart would break. Lomai and Iavus and Titonga pulled us out to the ship. It was a dreadful parting from our people. Then came the final good-by on board the ship. Our beloved Lomai was the last to say farewell. Death would have been easier than that terrible wrench.

Then the "Pioneer" pulled away into the darkness, and the last sound we heard was Lomai's sorrowful voice coming to us across the waters, "Imam, Misi Paton! Imam, Misis Paton!"

Then the anchor was heaved up, and the engines began to throb, and we slowly steamed away from our home and our people—away into the unknown future, at God's command. We watched the light in our home till it faded into the darkness, and then we went below to battle through the sorest night in all our life.

We may travel far afield in the providence of God, but we shall never meet with nobler or more Christlike men than Lomai and his brave fellow teachers. They are heroes, every one of them, God's heroes.

A SONG THAT IS CONVERTING ITS THOUSANDS.

Charles M. Alexander of Chicago, is regarded as one of the most successful singing evangelists in the world today; Sankey's mantel has evidently fallen upon him. For this reason he was chosen to go with Dr. Torrey on his recent tour around the world. One of his most effective solos is "Tell Mother I'll be There," by Chas. M. Fillmore. On his return from his circuit of the globe he wrote a letter to the author, giving the following incidents concerning the use of the song:

I shall begin by telling you how I first came to use it: A friend of mine cut it out of a little magazine and sent it to me to put in my scrap-book, saying he believed it would be a song to touch the hearts of men. I put it in my scrap-book, but did not use it for a year, and often looked at it, wondering if the space in my scrap-book was not wasted where it was pasted. But one night in Newton, Kans., I was called upon quickly to sing a solo. I had sung most of my effective solos and thought I might as well try "Tell Mother I'll be There" to see what effect it would have. It was a railroad town, and a large number of men came to Christ that night. After the meeting was over one of the most influential, and biggest engineers who ran into Newton, came and took me by the hand and said, "I am glad you sang, 'Tell Mother I'll be There.' No preaching nor praying nor anything else touched my heart, but when you sang that song I thought of the promise I had made my dear old mother who is in heaven, and it brought me." He said, "Keep on singing it and I will bring the boys out, and we will bring them to Christ." He said, "Sing it every night," and we did sing it every night. We sang song after song and would run on into the chorus of "Tell Mother I'll be There" during the after meeting, and it proved one of the most effective songs in our great meeting. I came on to Cedar Falls, Iowa, and sang it in the great State Normal School to about 1,200 teachers to see what impression it would make upon them. It melted them like wax. So I thought I would better take it to Australia with me,—I was just getting ready to go,—and I did. I sang it in the great Melbourne Town Hall to about 3,000 men at a noon meeting one day. Before singing it I told them that when President McKinley was in office his mother lay dying. She sent for him to come to see her. He hired a special car and telegraphed her the title of the song—"Tell Mother I'll be There." Now, I said, how many of you men have a mother in heaven, whether you are a Christian or not? I want to know. Hands up! And the hands went up by the hundreds all over the audience. Then when the song came it carried everything with it, although I was in the poorest voice I had been at any time during the series of meetings. A man wrote a column and a half editorial upon that incident and the singing of the song. From that time on, the song was requested everywhere we went.

One of the most striking incidents I have, was told me by a prominent railroad man on the train as I went from Melbourne to Sidney about three months after our Melbourne meetings. He was over to visit a cousin's family who had all been brought to Christ during the meetings except one son about 22 years of age, a fine young fellow, who had proved up to that week to be unreachable, but they were all gathered in the parlor around the piano, singing. They had sung a few verses of "Tell Mother I'll be There," when this

young fellow asked them to stop, and requested his sister to play the accompaniment for him while he went over and stood under the portrait of his old mother who had gone to heaven two years before. He said, "This is my confession," and he sang, "Tell Mother I'll be There," then turned around and told them he had settled it! He had given his heart to God! He was going to heaven to meet his mother!

I have used the song in this way—I would sing, "Where is My Wandering Boy Tonight" straight through one verse, and at the close of the verse have the choir strike up in the same key, "Tell Mother I'll be There." Then I would sing another verse of "Where is My Wandering Boy Tonight," and the choir came in after the chorus with the chorus of "Tell Mother I'll be There." You can see how effective that would be. The first night we used it I heard of a very wicked young man being brought to Christ.

I am delighted with the song. It has been used to the salvation of hundreds, I believe, during our tour around the world. If you have any more good music that you think I could use, I should be glad to have it and appreciate it.

Chas. M. Alexander.

* * *

"Tell Mother I'll be There" is published in sheet music form with the chorus arranged for a solo voice, for mixed voices, and also for male voices. The Fillmore Bros. Co., Cincinnati, O., and 40 Bible House, New York. Price, 25 cents.

A LETTER FROM CHICAGO.

Editor of the Pacific: Permit me to say that The Pacific is one of the wide-awake church papers of today. Through one of your subscribers I receive the Pacific every week, and with my New York Evangelist and Christian Work, I am in close touch with church work, both East and West. In The Pacific I find advanced thought on all the subjects of church work, not only on the coast but the world over; and it is no wonder that you catch an inspiration from the great opportunities which are thrown upon the church and the Christians of the Pacific Coast in these days of God's wonderful onward movement.

Who that studies the exports which go from San Francisco can but see in it evidence of marked conformity to the business and demands of life found in American people, even to adopting some of our sins? But the promise is with the church, and she will rule the nations of Asia and it is a glorious part the Pacific Coast has to do in the work.

In your issue of August 6th I noticed an extract from Gulick's Japan. I have not seen it yet, but shall. My first interest in Japan dates back over forty years. When the first call for teachers and missionaries was made for Japan, I tried to interest a young physician who had, years before, desired to enter the mission field, but having drifted away I hoped to interest him again. That physician died in Oakland years after, never having got beyond.

When in Ann Arbor, where I had gone to educate my son and daughter—the daughter now living in San Francisco—I was called upon by the dean of the University, asking me to take a young Japanese in my family, he intending to take him in his own family, but sickness prevented. He said there were four Japanese to arrive from Washington that day, having come over with the Japanese Embassy. Desiring to consult my son, I told him I would afterwards give him an answer, and as the dean was leaving my house, my pastor, the Rev. Samuel Duffield, came in to call on me. I told him what the dean's request was. He immediately said, "Of course you will take the young man; it is a special Providence." With my son's decision I accepted the charge, and while in my family he was converted. I have often wished I could get a glimpse of the atoning love of Christ such as that boy received. Really, it was wonderful. That boy's mother each day prayed before her household image for her boy in America. In less than four weeks from the time those four boys came to Ann Arbor they had each bought an English Bible, three of them coming from their different homes to unite with us in our family worship. These boys had all learned English in Miss Prime's school. Perhaps my son's singing and playing had something to do in drawing them to our house, for even today he has a power in his voice that touches the heart as well as the ear. Keyeo Kawamora, the dear boy who found Christ, afterwards went to Europe to study art. His sister was the wife of that wonderful man who was president of the government college in Tokyo, Prof. Toyana, who was also minister of education in Japan. As a young man he came alone from Japan, and without means received his education in Ann Arbor, working hard and enduring many privations. He was the first Japanese to graduate in the University of Ann Arbor.

When, after four years in Ann Arbor, I made my home in Detroit, where, as a member of the Fort Street church our pastor Dr. Arthur D. Pierson, I attended our usual Wednesday evening prayer-meeting. Dr Pierson became unusually interested in missions that evening, as all who know him can understand, and today his children are living examples of his missionary spirit, having two daughters in the work and two sons an honor to his name. On this special evening he called upon the church to take up the entire support of some missionary. And in response thirty gentlemen stood up and accepted the charge. On reaching home I suggested to my son-in-law, who was one of the gentlemen, that I would like if they would choose Japan as the field, and after consulting the pastor they decided and sent a letter to Mr. Charles Knox, who was just ready to graduate from Auburn Theological Seminary and ready for just such a call, and did a good work in Japan for several years, returning home today he is holding a prominent place as an educator. Surely Japan has been a nation born in a day and we have received new ideas from her how to advance in the work of converting the world to Christianity. Reason, conscience and faith is the great triad which brings harmony to man, helping him to find the lost chord in the music of his soul.

I have regretted that, when urged by President Toyana to come to Japan and open a school and teach their young widows how to be happy, that I did not respond to that request. Japan is destined to be a power, and man or woman who has a part in helping her, may well forsake all and follow Christ's command. Oh, that America may awake to her responsibility in the onward march of the church in that far away land beyond the waters of the blue Pacific.

Mrs. W. C. Smith,
4748 Kenwood Ave., Chicago.

The Sunday-School.

BY REV. W. H. SCUDDER.

Quarterly Review. Read Ps. viii.

Lesson 13. Sept. 27, 1903.

Quarterly reviews seem to dampen the ardor of a great many teachers, and "Review Sunday" is regarded as the most tedious of days by many scholars, but neither should come to the surface in this particular review. Historically there is enough to give the "fidgety" boy a fine chance to work off a little of his superfluous energy, and biographically, the lessons have been fruitful. Such characters as Samuel, Saul, Jonathan, David, and even the minor actors in the events, as Nabal, Abner, and Abishai, have a bearing on our lives, worth spending some time over. There is every reason for obtaining a clear conception of these characters. Just now we are saying that history is the life of certain leaders, and are laying bare the motives that actuate them in order to rightly construct our "Philosophy of History." But we must leave that kind of a review to the teachers, with their dictionaries, maps and helps, while we seek for some central truth for each of the lessons that have been so instructive. Taking them in order, we find these thoughts:

1. Misplacing our dependence.

The point over which Samuel grieved was the theatened substitution of a human being in place of Jehovah, who had ever been their only king. He feared the people would come to consider the court, the army, the ruler, and their influence with other nations as their main dependence. How fully his fears were realized the times of Isaiah, Jeremiah and the minor prophets show. The tendency to substitute the seen for the unseen, the temporal for the eternal, is strong in everyone. Wealth, position, influence, ability, are easily placed as corner-stones of our dependence, and we make them ends in themselves when they should only be means to the only end of human independence, the Lord our God. And, just as Israel had to be educated through the bitter experience of four centuries to cease depending on mere human agencies, so every one who will rightly interpret his life shall find the greatest preparation for the life hereafter, in God's education through troubles and disappointments, making us place our dependence entirely on him, where it should be.

2. The supreme factor in the world.

Notice in lesson two how the religious factor runs as the dominant note through the entire process of this election. There is (a) the rehearsal of what God had done for Israel. (b) The warning, lest they should now reject their God. (c) The religious mode of selecting the chief magistrate. (d) The sanction of the acknowledged religious leader, Samuel. In spite of every effort to the contrary, and of the billious prognostications of some pessimists, the religious element is clearly seen to lie at the base of science, philosophy, literature and art. It pervades our social system, and even finds its way into politics. It is necessary to have this same element as the basis of our individual existence, if we expect peace, blessedness and eternal life.

3. Integrity is its own best defense.

How splendidly this appears in Samuel's farewell address. First in his consciousness of rectitude as he puts the questions that would have provoked a negative answer had the people known that he was other than what he claimed to be, the righteous servant of God. Then in response to the assembled hosts to whom he had ministered as the last of the judges, there was fine testimony to that sterling character, which is the most lasting monument of a man, private or public. Finally, the Lord's witness to Samuel's integrity in answer to the prayer for rain on that particular day in the wheat harvest, a prayer which was offered to enhance God's glory. There is no better fort into which a man can retire than that of his integrity. Samuel, like Paul, lived so as to have a conscience void of offense toward God and men alway.

4. Divine rejection condition on human action.

Now that we have traced Saul's career through this quarter, lesson 4 should stand out in bold relief. In reality there was a double rejection in Saul's case. (a) His rejection as king, because he was not fit to be the ruler of a people that needed men of real worth as leaders. Saul really did a great work for Israel. His prowess in war and his physical qualities were calculated to make him a petty chieftan of a number of tribes needing political unifying. But the people were progressing, and diplomacy was more needed in future. Saul's sons gave no signs, as far as we know, of ability to reign as would be required, and as unsuitable instruments for the purpose God had in mind for Israel, they were rejected. But more emphatically (b) Saul had rejected God. There was a disobedient soul beneath the external insistence upon religious rites. Commands, warnings, opportunities, had no effect in changing the disobedient spirit. It is one of the awful facts here revealed, that we have the power to condition God's actions toward us, and alter the relation which he desires to hold to us. Let no one forget that God never rejects anyone, until he has been rejected finally and fully.

5. Divine purposes in our lives.

That anointing by Samuel, recorded in lesson 5, gave the youthful David the great impression that there was a divine purpose in his life. Such knowledge produces (a) a watching of Providential circumstances whereby we may more clearly discern the pointing of the divine will. Samuel's life illustrates this point. (b) Ordering our lives with the view of being used of God, though we may be ignorant of the end he has in mind for us.

6. Championing God's cause.

David and Goliath stand for two great principles struggling for supremacy of this earth. The Bible history discloses the method God uses to overthrow evil. As history unfolds, it tells the same story. On one side there is the menace, the challenge, the boasting of evil, on the other the quiet confidence begotten of God's glory and strength. God has committed his cause to us, and we are privileged to champion it, in our hearts, in our homes, in the world.

7. The trade mark of evil.

You will find it in Saul's life, in Judas' life, and, by keeping your eyes open, in every one's life who has not God in his soul. The trade mark of evil is lawlessness. At first there is a loss of restraint, then a loss of self-control, the final stage is abandonment to evil impulses with determination to carry them out. The man who hid himself on being elected king, would not recognize himself as the one attempting to kill David, or the suicide on Gilboa. He might have recognized the trademark of evil had he looked sharply in his early history, and refused to let them be placed upon him. The restraints of religion are wholesome.

8. The trademark of affection.

"Helpfulness." The beautiful story of Jonathan

will illustrate this fact. This trademark is good to possess.

9. The test of the unexpected.

Not the ordinary circumstances of life, but those sudden opportunities such as David had when he found himself within spear thrust of his persecutor, test the innermost disposition of a man. There are latent motives and determinations within us, which leap out when a coveted advantage seems but a hand breadth away. Temptation is often wrapped up in sixty seconds, and its force becomes tenfold because compressed into such dimensions. David stood the test because God was before his eyes.

10. Success and failure.

Two monuments have been erected on Mt. Gilboa. No one could find them by sharp examination, but they are there, one for Saul, the other for Jonathan. Death came to both, but very differently, for each had a record behind it. Saul could not learn that defeat in war is not as bad as failure in character.

11. Merited reward.

The coronation at Hebron draws from us the involuntary exclamation "He deserved it." How much better than "He bought it," or "His influence secured it," or some such phrase which leaves desert on the side track. He who merits reward will not disappoint his friends when he secures it. The very hardships undergone in obtaining it will prove the apparatus in life-s gymnasium that produces strength, discretion, and skill in getting the better of circumstances.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

An Evening with Japanese Missions (Mal. iv: 2, 3).
September 27th, 1903.

The Empire of Japan was founded 660 years before the Christian era and was an absolute monarchy until 1889, when the despotism was abolished and a constitution adopted. The people call their country Niphon or Nippon, which means "the source of light." It is also called "The Land of the Gods" and "The Land of the Rising Sun," for over its insular territory "the day unfolds like a lotus bloom, pink at the tip and gold at the core, rising up slowly through waters of gloom that lave night's shore." The Empire consists of five principal islands: Honshin, Kinshin, Shikoku, Hokkaido and Formosa. The latter was ceded to the Empire after the Chinese-Japanese war in 1895, and is governed by a governor-general appointed by the Japanese government. There also belongs to the empire a large number of small islands—as many, probably, as four thousand. The territory including Formosa covers about 162,000 square miles. The population now approaches 50,000. The foreign population of Japan is over twelve thousand, of whom about 2,500 are English and 1,500 Americans. It is estimated that over seventy thousand Japanese live abroad, of whom over four thousand live in the United Statec. Of the three great cities Tokyo has 1,440,000, Osaka 821,235, and Kyoto 353,139.

* * *

The first intercourse of Japan with Europeans was the result of a visit of a Portuguese company to Nagasaki in 1545 with whom commercial relations were soon established. The Dutch came fifty years after and were followed in a decade by the British East India Company. Owing, however, to certain intrigues of Jesuit missionaries who attempted to meddle with the government, a decree was issued in 1639 to expel all foreigners from the country except a few Dutch traders, who remained under severe restrictions. For nearly three centuries this rigorous isolation of the empire was strenuously maintained. Yet, through these few privileged Dutch traders they were constantly informed of the progress of the world and alert to the movements of Western civilization. Thus informed, they were ready for their hour when it came. New Japan really dates from the visit of Commodore Perry, with his warships in 1854 and their diplomatic decision to respond to the advances of the United States government. A treaty with our government speedily followed and resulted in opening the country to the world. This treaty supplemented by our just conduct to that people has given to the United States a unique prestige in that country, such as no other government enjoys. Japan has thus been quite thoroughly westernized. History affords no other instance of such a rapid movement from old to new. The army and navy are both organized, equipped and officered on modern lines. Western modes of dress and industry have been largely adopted. For fifty years the Japanese have been the most persistent and studious mimics of the world. They have made a study of it, and by seeking for the principles that underlie the new habits and mastering them they have risen to a place among the great powers of the world. In remaking the map of the world here after other nations will need to reckon with the little brown giants of Japan.

* * *

Christianity has attained to a firm hold in Japan, and has intrenched itself in many high places. Some of Japan's new and leading statesmen have been and are Christian. The Christians in Japan in 1900, so one of their newspaper men not thoroughly Christian himself reports, was 120,913. He thinks, writing soon after that date, that this number has not been increased and is likely to diminish. He probably did not foresee the powerful Christian revival that has since swept thousands into the light and doubtless checked the retreat of Christian ideas for long if not forever. Religious freedom in Japan is secured by the constitution, and no particular creed receives support from the State. The predominant non-Christian religious of Japan are Shintoism and Buddhism, but the Greek and Roman Catholic churches have both some footing in the Empire. It was once thought that Japan was on the eve of a complete national acceptance of Christianity and an abandonment of other religions, but that hope has proved abortive. The Japanese have Occidental civilization, but are not yet Occidentalized in religion, though the Christian forces are aggressive, and in some situations, powerful. The government official corresponding to the Speaker of our House of Representatives, is a pronounced Christian, and there are scores of influential statesmen, physicians, literary men and leaders in art and business, who are the same. The leaven is slowly working through the lump.

* * *

The difference between Christianity and other religions was once characteristically explained by a Japanese this way. A Chinaman had been saying that it was scarcely wise to change his religion because Confucianism, Buddhism and Taoism were all very much like Christianity and the missionary present endeavored to answer him. After he was through the native catechist contributed his share to the debate. He

said: "See you honorable gentlemen all have fans; the English preacher has one and so have I. Our fans differ in shape and color; some are black with gold flowers, some white with colored landscapes; some are round, some crescent shaped, but really the object and effect of all are the same—to stir a little air and cool us in our heat; and it is hardly worth while to change fans. Now Confucianism, Buddhism, Taoism, Mohammedanism are all like fans. But Christianity is like the wind and there is simply no comparison between it and them. For who would think of comparing a poor little fan with which men try to cool themselves when the sun beats down with cruel heat, to God's own refreshing breezes with their health giving breath? One could get on very well with the wind and no fan, but surely not with a fan and no wind."

* * *

An interesting incident occurred in the Christian Endeavor convention in Denver. A cable message was sent to the convention from Japan, with these words: "The one hundred and twenty societies in Japan, the land of dawn, send two delegates and eighteen banners, their fraternal greetings to the Denver assemblage. They flash this message from their sacred mount of Fuji to the heights of Colorado: 'The world is one in Christ, let the world be won for Christ. Eph. iii: 20, 21. Harada, President.'" The membership of these societies is 2,500. Nothing can save Japan but the preaching of the pure gospel of Christ and the living of true Christian lives among the people.

Church News.

California.

Oakland, Fourth.—A call has been extended to the Rev. F. H. Maar of Redwood.

San Jose.—The Rev. W. F. Patchell of Pueblo, Colorado, has been called to the pastorate for one year.

Berkeley, First.—At the last communion service six persons were welcomed into fellowship, two on confession.

Oakland, Second.—The Rev. J. W. Spears, recently of Angel's Camp, has accepted a call to the pastorate of this church.

San Francisco, Bethany.—The thirty-first anniversary of the Sunday-school was observed last Sunday. Addresses were made by Dr. Pond, the pastor, and by Prof. W. M. Searby of Plymouth church.

Santa Rosa.—The church members are taking up the work of the year with earnestness and zeal after the summer's vacation. Interesting rally day exercises were held the last Sunday in August in both church and Sunday-school. Last Sunday three persons united with the church on confession of faith. The outlook for the coming year is bright.

Avalon.—The pastor, Rev. C. W. Williams, and his people have this summer been most pleasantly placed under obligation to several of our best known Southern California preachers. This experience reached a fitting consummation Sunday morning, September 6th, in the privilege of listening to Rev. W. F. Day, D.D., of our "Cathedral Church." The evening was marked by a largely attended and impressive communion service.

Perris.—Rev. G. F. Mathes, Ph.D., and wife, have returned from their three months' vacation, which was spent in New Jersey and Ohio. They went East via the Canadian Pacific and returned by New Orleans and the Southern Pacific. They were given a hearty welcome home by their many friends and members of the church. The ladies are planning to improve the appearance of the church building in the near future, and the outlook for all departments of church activity for the coming year is encouraging.

Hermosa Beach.—Hermosa Beach, a new beach near Redondo, contains several families of Congregationalists. On a recent Sabbath they met by his invitation at the home of Judge Curtis D. Wilbur of Los Angeles, and on the front porch, in sound of the roar of the ocean, held a delightful service. The judge preached a fine sermon on "Faith," using the sea for many of his illustrations. The chapel organ, which one of the friends brought assisted the impromptu choir. In the afternoon a praise service was held.

Oroville.—At a communion service held in the Oroville church September 6th, two persons were received by letter, one being the pastor, Rev. R. K. Ham. One person was received on confession of faith with baptism. Two infants were also baptized. The attendance at all services of the church has been excellent during the warm season and is increasing. The members of the Young People's Christian Endeavor have visited and held services each month at the Odd Fellows' Home and the Infirmary for years, and have lately been holding services in the jail also.

San Juan.—Rev. F. L. Newcomb's year is opening well at San Juan. Sunday, the 13th, was communion Sabbath, and he received in the church five new members—one by letter and four on confession of faith. The work is opening nicely, and all have faith for better days in San Juan. A Council of Ordination is called for the 20th, and letters missive have been issued to a number of churches inviting them to attend, as Mr. Newcomb has never been regularly ordained, though having preached for some seventeen years. San Juan will be represented at the Association by pastor and delegate.

Pasdena, Lake Avenue.—The pastor and family were cordially welcomed home from their vacation by a few members of the church, who had cleaned the house and laid in some provisions and had remembered little Florence's birthday, which occurred the same day, by providing a fine cake. Last Sunday communion service was observed and six new members received. Mr. Emerson preached an excellent sermon on "The Key to a Happy Life." In the afternoon thirty-seven of the young people visited the Mexican camp in North Pasadena, where the new tracks are being laid. They supported Rev. Minjares of Los Angeles by their singing and instrumental music. The Stars and Stripes waved in the breeze as he preached, with great earnestness, to those needy men. In the evening the C. E. orers had a glorious meeting, observing California C. E. Day. The church has long since outgrown its quarters. Yesterday two propositions of enlarging the building were presented. The members were given two weeks for consideration and prayer; then it is hoped one of the two plans will be adopted.

Petaluma.—The annual meeting of this church was held Wednesday September 9th. A large proportion of the membership was present, and seventy persons sat down to a bountiful supper prepared by the Ladies' Aid Society. All the officers and auxiliary societies

presented hopeful reports which told of a year of prosperity. The membership has increased 6 per cent; the Sunday-school thirteen per cent. The sum of $2,950 was raised and expended for all purposes. The church is now free of debt. A splendid corps of officers was elected, many of them being re-elected. January 25, 1904, this church will celebrate its fiftieth anniversary. Steps were taken to observe this fittingly; a committee was appointed to have it in charge. Mr. and Mrs. George P. McNear announced that they would give $500 towards a pipe organ. The offer was accepted and a committee appointed to make inquiries of the cost and procure estimates. An effort will be made to have the instrument in time for the semi-centennial celebration. The church grounds are to be graded, grass plot to be laid out, shrubbery planted, gravel roadway and cement sidewalk to be constructed. The Mayflower society will pay for these improvements. The church will erect horseheds. The Sunday-school classes are presenting to the church a set of twelve pictures on sacred subjects to be hung in the chapel. Sunday evening, the 6th inst., the pastor preached a sermon on "The Religion of Work," before a large delegation from the labor unions, and Monday served as chaplain of the Labor Day celebration. Sunday, the 13th inst., a series of sermons will begin on the theme, "The World's Great Religions." The outlook for this church is hopeful, and with hard and concerted effort on the part of all there is every reason to believe that it will largely increase its usefulness and influence in the community.

ALTURAS.

Dear Pacific:—The work here is moving along nicely. The Sunday school is larger now than for years. The Junior Endeavor has increased 200 per cent. in attendance. The Christian Endeavor is prospering. Fully one-third of our congregations on Sunday evenings are men. Some of them who have not been seen in church for years. We have from forty five to fifty men every Sunday night.

I am sorry my health will not permit me to remain in this high, cold altitude, for I consider this a very promising field. There is an opportunity here for some live, energetic minister to accomplish a grand work. The people here appreciate aggressive work and are ready to fall into line to assist the pastor. I am praying the Lord to send to this grand field the right man. I hope to be able to stay with the work through this month, when I shall go to a lower altitude.

W. R. Bair.

Notes and Personals.

Chaplain Drahms will address the Congregational ministers of San Francisco and vicinity next Monday.

The editor of The Pacific leaves this week to attend the meetings of the Washington and Oregon associations.

The Northern California Association will meet at Woodland on Tuesday, October the 6th. The Southern at Los Angeles on the 13th.

We commend to all our readers the article on "A More effective Congregational Fellowship." We believe that there are valuable suggestions therein, which if widely adopted would result greatly to the advantage of Congregationalism.

THE TIDES OF GOD'S LOVE.

By R. N.

Among the pleasant diversions of resorts along the Northwest Pacific Coast is the clam digging on the extensive sand beaches. During my recent vacation in the early morning hours of a very low tide, a large number, with myself, were busy capturing the delicious razor clam by digging holes into the sand. After the tide turned the clam-diggers left the beach a vast stretch of ugliness because of the unevenness made by our spades. The breakers, as they rolled inward on their unceasing procession, did not have the usual beautiful beach upon which to cast themselves to rest. The marrings of the diggers actually robbed the scene of much of its beauty.

In the afternoon I made my customary visit to the beach. One of the highest tides of the month was receding now. What had been dug over in the morning was covered and laved for a number of hours. That far-stretching sand plain that had been so scarred and marred in the early part of the day was now reappearing as though no rude spade had ever touched its surface. One movement of old Pacific's tide restored what we had marred. The beauty of the scene was as though it had never been touched.

Our uneven, marred and scarred lives often appear unto us like that dug-over beach. But God's tides of mercy move in upon us, cover us, and lave us. Transformations, greater than ocean tides can make, are wrought in our lives by making beautiful what sin had marred. If the full love tides of God flow over us lost beauty may again be restored.

FALL MEETING OF THE BAY ASSOCIATION.

Fifteen churches, represented by forty-one delegates and twenty-one ministerial members, constituted the formal strength of the Bay Association, which met with First church, Oakland, Tuesday, the 8th inst. Mr N. C. Ganse, a senior at the Seminary, was licensed to preach for one year from date. The committee appointed at last meeting to consider the amendment bearing upon the trial of any member of the Association was given more time. Dr. I. C. Meserve, Dr. J H. Harwood, Prof. Buckham, Rev. W. H. Atkinson and Rev. W. W. Ferrier were invited to sit with the Association as corresponding members.

The paper by Prof. Nash was of unusual interest because of the far-reaching changes proposed in the scope of the Association. The paper advocated that the Association assume the functions of councils as now called, for ordination, installation and advice, and that chiefly through a carefully chosen committee, the Association should have such regard to the welfare of the denomination as to the Church Extension Society formerly had. Prof. Nash also advocated that the moderator of the Association should be not only the chairman of meetings held, but that he should be an authorized agent for the expression of the fellowship of the churches, with the freedom, but without the authority, of a presiding elder. This important paper was referred to a committee which reported that it merited careful committee consideration and some action by the Association at a succeeding meeting.

In his paper, "The Problem of the Small Church in the City," Rev. W. H. Scudder diagonsed the malady wisely and prescribed remedies. The closing words of the paper were a forceful summary of the whole: "When each member feels that he is responsible for

the standing and efficiency of the denomination, and feels in honor bound to stand by the neighboring small church, the day of our strength has come."

Mr. J. H. Lawrence presented a thoughtful paper on "The Problem of Securing Pastors." Besides many helpful observations the paper proposed a recommendation that a well-chosen advisory committee be named, perhaps the faculty of the seminary, to investigate proposed changes by pastors or peoples, and further act as pastoral bureau for the fellowship, to discover and recommend suitable men for vacant pulpits. Thus remarkably, and without collusion, did the papers of the afternoon agree in recommendation of a closer formal and efficient union of our churches. The discussion following each paper was spirited and helpful.

It need only be said that the ladies of the entertaining church did as they always do, to answer all enquiries about the supper. It was sumptuous; the ladies were very cordial and gracious.

Following supper the delegates and a rapidly gathering congregation enjoyed the great treat of an organ recital by Mr. Wm. B. King. The two addresses of the evening were fresh and searching. Dr. I. C. Meserve of Plymouth church, San Francisco, spoke on "The Christian Man in the Church," with an abundance of interesting and helpful illustration, and Prof. Elmer E. Brown of the State University on "The Christian Man in the Larger Community"—an exceedingly discriminating paper, which pleaded for an increase of compass and power in our conception of brotherhood, while yet sacrificing nothing of moral rigor. One aphorism from President Nicholas Murray Butler must be quoted: "What we need is not narrow men, but broad men sharpened to a point."

The next meeting will be with the Alameda church.

M. B. F.

Woman's Board of Missions for the Pacific.

Annual Report of the Recording Secretary.

Another year has pased and we come to our thirtieth anniversary. A small assembly of women began our organization at Santa Cruz, now we have four branches, covering our Pacific Coast and Utah, and our own department of 35 Auxiliaries, besides eleven contributing churches which have not yet formed societies.

Many of our brightest women have not discovered that foreign missions is a world-wide cause and needs all the study we can give.

Our public meetings have been of uniform interest, although the attendance has been smaller than previous years.

Our last annual was held at the First church, San Francisco. The officers then officiating were re-elected. Addresses were made by Miss May Perkins of Madura, Miss Durham of China, and the Rev. Wm. Rader. The usual reports of the secretaries were given.

Our quarterly meeting in December was at the Second church, Oakland, whose ladies entertained us beautifully. The attendance was not large, but being near the holidays this was not unexpected.

In March the ever hospitable Third of San Francisco opened its doors, but a heavy rain made the assemblage very small. Rev. Dr. Fuller, president of Anitab College, Turkey, told of his work. A great revival had just occurred in the college and church. Mrs. Cruzan spoke on "Present Conditions of Work in the Hawaiian Islands."

In June we met at the Pilgrim church, East Oakland. Owing to illness our president was absent, but fortunately Mrs. Jewett was able to be present and presided. For addresses we had an account of the Young Woman's Christian Association at Capitola, from Miss Smythe, and a graphic description of work among the Karms in Assam, by Mrs. Gurney of the Baptist Union.

Besides these regular quarterly meetings we had two occasions of great interest. The first one was on March 9, when Mr. and Mrs. Hubbard of Foochow, and Secretary and Mrs. Daniels of Boston were entertained in the parlors of the First church, Oakland. It is an unusual event to greet one of our secretaries and one of the officers of the W. B. at Boston. The Hubbards are returning to China for the third time with their daughter.

At the First church also, we greeted on April 2, Miss Ellen M. Stone of Turkey, who charmed all by her magnetism, having a word to say to everyone as each was introduced to her. She spoke for nearly twenty minutes, giving instances of her imprisonment and her journey west.

A number of missionaries have passed through San Francisco, either going to work on the mission fields or returning for a furlough. Among them was Miss Hartwell, of Pagoda Anchorage, who has sent many articles of interest for today's meeting.

We have adopted three missionaries, Miss Laura N. Jones of Riverside, who goes to China; Miss Vina E. Rice of Pomona, going to Sivas, Turkey, and Miss Jane Brown who is now at Foochow, China, teaching a kindergarten: besides these, Miss Legge who goes to Japan to assist Miss Denton will pay her own way the first year, and afterwards we will assure her support.

The Executive Committee have had eleven meetings, averaging about eight in attendance. The routine work has been faithfully preformed; much correspondance with the American Board and our Missionaries has been carried on. Miss Fisher one of our Vice-Presidents is spending a year with her children in Japan.

Rev. Mr. Frear, who efficiently filled the post of Agent for the A. B. C. F. M. on this Coast, has resigned, and today we will hear from his successor, Rev. Mr. Tenney.

A great grief came to our sister Board of Boston last November, in the death or rather translation of Miss Abbie B. Child who was connected with the Woman's Board for 32 years as Home Secretary and Editor of "Life and Light": she was also well known to all interested in missions in this country and across the sea; for she had visited our mission stations in Spain, Turkey, India, China and Japan; and was chairman of the World's Committee of the Woman's Foreign Missionary Societies; our sympathy is with the Boston Board in its great loss.

LAW AND GOSPEL.

By John Power.

This hopeless word the Law doth give,
"Do this and live";
The Gospel speaks this word of bliss,
"Live and do this."

—The Independent.

Foregleams of the Advent.

A. B. Giddings.

In the dimly lighted ages,
When from poets and from sages,
Came there many a grand and lofty strain,
Ever through their inspiration,
Voiced by tongues of every nation,
Breathed a note of expectation,
Like the chord of joy in some low, sad refrain.

E'en where learning's torch was lighted,
Souls of men still walked benighted,
Vainly at the shrine of idols seeking aid.
Hearts of God's own people burning,
With desire had long been yearning,
To the faithful word e'er turning,
Where the glorious promise had been made.

List! those footfalls by the river,
Down to earth's deep heart a quiver;
Instant message to the herald, "This is He!"
Hearts with sudden hope are swelling,
"Lead us, Rabbi, to thy dweling";
"We have found Him"; telling, telling,
Other humble men from Galilee.

Thus the gladsome news is going,
Round this troubled earth 'tis flowing,
Setting many heavy hearts from bondage free.
Still in darkened places lying,
Souls without this word are dying,
For this great deliverance crying,
Tell, oh, tell them, "We have found Him! Come and see!"

The Use of Burdens.

God knows that burdens will make his children strong. So he says to them: "Every one shall bear his own burden. There is thy load, carry it; there is thy place, fill it; there is thy work, do it; and as thy day, so shall thy strength be." The route to heaven is not over a macadamized road with easy grades. It has many a "Hill Difficulty," where the climber goeth from running to walking, and from walking to a tough clambering on his hands and knees. Let us not murmur, or vainly ask for "elevators" to hoist us; for one, I have lived long enough in this world to thank God for difficulties. The grapple with them sinews our graces and gives us spiritual force. In God's school some hard lessons are to be learned; and there are no "elective studies." It is very pleasant to work our problems in addition and in multiplication; but when our Master puts us into a painful problem of subtraction—when the income is cut off, or the crib is emptied, or the staff is broker—then we cry out, "O God, let this cup pass from me!" It requires great grace to be able then to say: "Nevertheless, Father, not as we will, but as thou wilt!" For the hardest lesson of all in this world is to let God have his way.—Cuyler.

How Not to Be Lonely.

This lesson is taught by Dr. Frank De Witt Talmage, in his own happy way, and we give his words for the benefit of the women who, living in out-of-the-way places, are wont to complain of being lonely. He says:

"With my family, I was spending a summer vacation in the country. In a rowboat, far from a railroad station, I was tracing the bendings and windings of a little river. Suddenly, at a turn of the stream, we came to a small house nestling under the protecting branches of the tall trees. I found there a woman living practically alone. She had no children. All day long her husband was off to work. I said to her, 'This is an awful place to live! You must be lonely and heartsick, with no companionship.' 'Oh, no' she answered, 'I am never alone. I have hundreds of friends who call and talk to me every day. Do you see that little nest just at the end of my porch? Well, last spring the mother bird came here as a bride, and asked me if she could build her home there, and I said yes. Then she talked and chattered on all the time she was building it. She brought me her husband and introduced me to him. She told me when the eggs were laid, and when the eggs were hatched. She is one of my friends. Then, just over there, under that bank, a muskrat has his home, and is raising his family. He comes out every little while and blinks at me, and talks in the sign language. Then, there are my friends, the wild-flowers, and my friends the chickens, and my friends the fish, which I feed at the dock. Then the river itself is a friend of mine. It has a language of murmurs and gurgles, to which I listen, and when I get tired and weary I am soothed by its sympathy. Oh, no do not pity me for being alone. My enjoyments are, perhaps, not your enjoyments, but they are many, very many. I would not exchange my life for that of any one I know.' Happy woman, that. Happy, because she was in the place where she could use the qualities with which God had endowed her. Happy, because, like a bee, she was able to find every flower filled with nectar for her lips. Happy, because every tree branch was to her a choir-loft, in which a master soloist was singing the sweetest song in all his repertoire."

A Laugh Which Won an Infidel.

The Rev. Dr. Louis Albert Banks, in a course of "Soul Winning Stories" in the "Christian Endeavor World," writes:

"A good woman came to me one day, and told me that a policeman was ill in a house where she lived; that the doctor said he was going to die; that he was a professed infidel, and it seemed terrible to have him die so hard and bitter. I reflected over it a little, and finally went to see him.

"I made the excuse that I was a new man in the community, and liked to get acquainted with the people. I talked with him on general subjects; but he was wary, and treated me very coolly. He did not ask me to call again, but I went two or three days later. I talked about the news of the day; was cheerful and genial, but said nothing about religion. This time, in a rather awkward way, he asked me to come again.

"On my third visit, after describing some humorous incident, I laughed most heartily, and he looked at me in astonishment, and said, 'What makes you laugh like that?'

"'O,' I said, 'it comes natural. I am happy, and it just bubbles out.'

"'Well, I would give anything if I could laugh like that,' he sighed.

"That was my chance; and, as Philip began right where he found the eunuch, so I began at that very point with my policeman, and 'preached unto him Jesus.' A few weeks later he died a very happy Christian man."—The Ram's Horn.

Communion.

The feast is spread, the Master bids you come,
For all is ready and He waits to bless;
How mild and tenderly He calls to some,
Who still delay, abiding with the press,
Who will not heed the Savior's pleading tone,
Of Him who saves, and who can save alone.

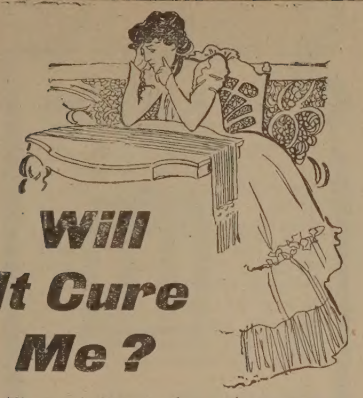
Obedient to Thy call, our Master dear,
We at Thy loving table humbly bow,
Prepare us for the feast of love, and cheer
Our trusting souls while resting in Thee now
For grace and strength, to walk the pathway bright
That leads to "Life Eternal," and the light.

For in the Great Beyond, New Eden fair,
Will have its place in the divine command;
And ransomed souls, all free from sin and care,
Will in the glory of their Master stand,
And praise "Redeeming Love," while ages roll,
And all rejoice in the divine control.

—Andrew McClintock in New York Observer.

Serious Indigestion Cured by Horsford's Acid Phosphate.

It relieves quickly and then gradually restores the stomach to perfect health. A permanent cure and a most excellent Tonic.



Will It Cure Me?

That's the personal question a woman asks herself when she reads of the cures of womanly diseases by the use of Dr. Pierce's Favorite Prescription.

Why shouldn't it cure her?

Is it a complicated case? Thousands of such cases have been cured by "Favorite Prescription." Is it a condition which local doctors have declared incurable? Among the hundreds of thousands of sick women cured by the use of Dr. Pierce's Favorite Prescription there are a great many who were pronounced incurable by local doctors. Wonders have been worked by "Favorite Prescription" in the cure of irregularity, weakening drains, inflammation, ulceration and female weakness. It always helps. It almost always cures.

"Three years ago," writes Mrs. John Graham, of 2018 Plumb Street, (Frankford) Philadelphia, Pa., "I had a very bad attack of dropsy which left me with heart trouble, and also a very weak back. At times I was so bad that I did not know what to do with myself. My children advised me to take your 'Favorite Prescription,' but I had been taking so much medicine from the doctor that I was discouraged with everything. I came to Philadelphia two years ago, and picking up one of your little books one day began to read what your medicine had done for others. I determined to try it myself. I took seven bottles, and to-day I am a strong, well woman, weighing 162 pounds. Have gained 29 pounds since I started to use 'Favorite Prescription.'"

Dr. Pierce's Pleasant Pellets clear the complexion and sweeten the breath.

What Thomas Missed.

Will disciples who don't go to prayer-meetings please read John xx: 19-29? Here an account is given of the first Christian prayer and conference meeting.

The ratio of attendance was much greater than is usual now, as all the disciples—Judas having gone to his own place—were present, except Thomas. He was absent, and apparently not excused. Perhaps it rained, or possibly he had an important business engagement; he may not have felt very well, or, after a tiresome day, may have felt the need of physical relaxation. At any rate, he was absent; and he missed a great deal.

In the first place, he missed seeing Jesus; for the Master came to that first prayer-meeting, and spoke at it.

In the second place, he missed seeing Jesus; for the Master came to that first prayer-meeting, and spoke at it.

In the second place, Thomas missed the mysterious gift of the Holy Ghost, which those present received from the Savior. In the third place, he lost faith in Christianity. When the disciples next met him he had blossomed out into a full-fledged agnostic. He flatly refused to accept their united testimony, and declared that nothing short of full scientific proof could ever convince him of the resurrection. What a price to pay for neglecting to go to one prayer-meeting!

But it is substantially what the Christian of nowadays loses if he absents himself from the more intimate meetings of Christ's disciples. He, too, misses the vision of Jesus, the unction of the Spirit, and the assurance of faith.—Church Economist.

The Power of Gentleness.

On the south coast there is a small deep bay, with a precipitous pebbly beach. The water is deep up to the shingle, and there is a tremendous "undertow," as it is called, a current which would carry the body of any one sucked down by it miles out to sea. An escape has hardly ever been known from this weird pool of danger and of death. But in the early part of the last century two ladies were walking along the shifting, slippery beach, and one of them fell into the water. For an instant she floated, before the awful "undertow" began its suction, and the corner of her Paisley shawl, which was fastened, in the early Victorian fashion, by a brooch, drifted toward the shore. Her companion could just reach the corner of the shawl. Had she pulled sharply all must have been lost. Very gently, with a woman's life depending upon whether or no a frail brooch pin would hold, she drew her friend to shore. The "undertow" was balked of its victim. It is often thus in life. Not the most violent measures have the surest and swiftest results. In quietness and in confidence shines forth the hero's true strength.—The Quiver.

A soft answer turneth away wrath; but grievous words stir up anger. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Proverbs.

I put my name on my lamp-chimneys. I'm not ashamed of them.

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If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

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If fathers and mothers will give give themselves up to Christ they will find the best guide to train children to be graceful will be the Bible. They will not only be graceful, but full of grace.

What we are in heart, in spirit, in the inner life, we are really before God; and that, too, we shall ultimately become in actual character, in outward feature.—J R. Miller.

"The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible."

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"Have You Ever Done Anybody Any Good?"

The decisive question is not are you orthodox as conventional men count orthodoxy, but are you good in the positive and practical sense of the word, are you doing good? As Wesley said in his bold, impressive way, "You may be as orthodox as the devil and as wicked." The heart-searching question cannot be better expressed than in the language of the Scandinavian Saga, "Have you ever done anybody any good?" And we might add, "What are you doing now?" The darkest day in the history of the Christian Church was the day on which so-called orthodoxy was substituted for personal goodness; in other words, the mental acceptance, real or imaginary, of certain ecclesiastical formula for the real, practical imitation of Jesus Christ. We are well aware that we must attempt to express in language and sometimes even in technical language not found in the Bible, the conclusions of Christian reason. But woe to us if we are satisfied with the mere intellectual effort to give verbal expression to the mysteries of God. The vital and essential thing is to obey and imitate Christ. And we know nothing better calculated to rouse us into some adequate consciousness of our responsibility and our urgent duty than to repeat and echo the question addressed to the consciences of our heathen ancestors, "Have you ever done anybody any good?"—The Methodist Times.

Of all divine institutions, the most divine is that which secures a Day of Rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the corner-stone of civilization.—The Earl of Beaconsfield.

Truths are the roots of duties. A rootless duty, one that has no truth below it out of which it grows, has no life, and will have no growth.—Phillips Brooks.

Whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand, and so feed upon it.—Fenelon.

A false report does not last long, and the life one leads is always the best apology for that which one has led.—St. Jerome.

"Now, may the boy hold fast to his wisdom!" commented the grandfather, relating the incident.—Wellspring.

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